

1643  
THE  
CONTENT

OF A WAYFARING MAN:

AND

THE ACCOMPT

OF A MINISTERS REMOVAL.

TWO SERMONS.

The one preached at the Morning  
Lecture in the Citie of *London*; the other  
more enlarged in another Congregation.

By J. F. M. A.

*Nil tibi equè proficiet ad temperantiam omnium rerum, quàm  
frequens cogitatio brevis avi & hujus incerti.*

Hieron. ad H. liod.

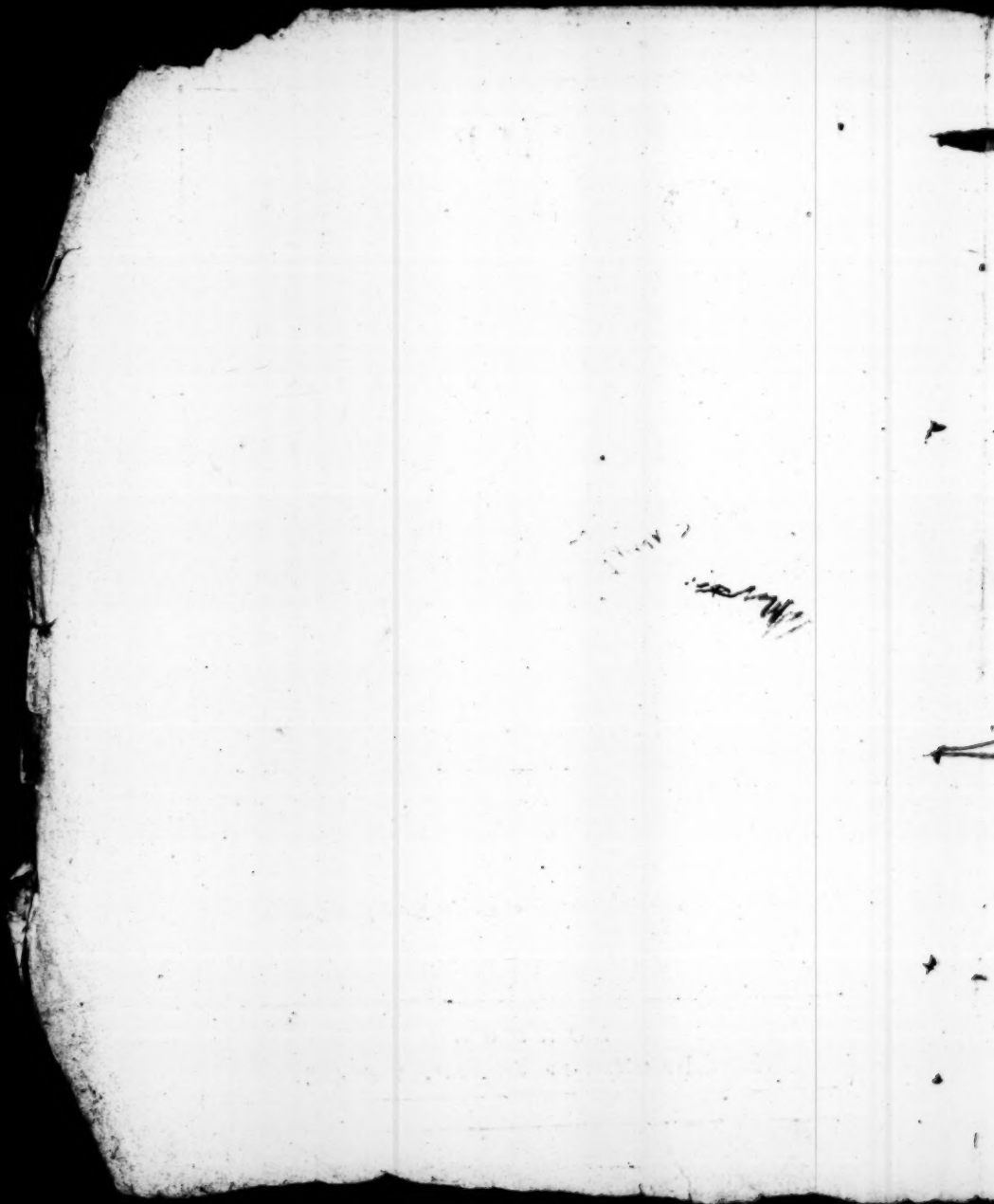
*Chrysostomus non parat nisi ceteris, qui idcirco non sumus quiescentes,  
sed semper in itinere.*

Chrysost. in 1 Tim. Hom. 17.

LONDON;

Printed by Matthew Simmons. 1648.

F25





TO THE  
RIGHT HONOURABLE,  
JOHN LORD ROBERTS,  
Baron of TRURO,

All increase of lasting Honour and Felicity.

Right Honorable,



*His hasty undrest Birth, being forced out of  
doores by the importunity of divers godly  
Ministers and Friends, begs a covering  
from your Honours Name, whose merits  
are so well known unto the world in those  
publick employments to which you have been  
ingaged, as, if I should attempt to adde any lustre, I should but  
light a Candle to the Sunne, and shadow that beauty which an  
abler pensill hath lately drawn. I had not adventured upon the  
Acumen of your wisdom and parts, for patronage of this in-  
firm labour, had not your accustomed candor prompted me with  
a favourable excuse of this honest ambition, partly from that  
well-known love your Honour bears to learning & piety, partly  
from the constant experience of your abundant favours, of which  
I desire in this small monument to perpetuate the acknowledg-  
ments, and partly from the subject of the first ensuing discourse,  
which may be not unsuitable to your affection of a contemplative  
retirednes and a contentive sweetnes in your self-enjoyments :*  
your

Master Samuel  
Bolton in his  
Epist. Dedic.  
to his Ar-  
raignment of  
Error.

## The Epistle Dedicatory.

*your Honour not aspiring great things for your selfe in Jacobs day of small things, most nobly disdaining to make your Morsels fat out of the publick wants, although your losses may be as great as some others.*

*Heroick Sir, I trust neither of these Sermons will be unsavoury to your goodnesse, though both unworthy your learning.*

*The first Sermon presents you the felicity of an humble content and peaceable retirednesse, a Discourse not unseasonable in times so full of trouble and uncertaintie as ours are.*

*The second discovers the lawfull ends, and unkind provocations of a Ministers removall, yeelding both an Apologie for the Minister, and an Alarm to the people whatsoever they are. Hope, which is the Mother of Boldnesse, and Mistresse of Endeavour, hath brought them unto your hands, to do some service to the Church of God, and to your Honour, wherein if they shall be happy, it will both Comfort and Crowne him who is servant to both*

In all Gospel duties  
intirely obliged,

JOHN FATHERS:

THE





THE  
CONTENT OF A WAY-  
FARING MAN:

OR,

*Jeremies Cottage in the Wildernesse.*

JEREM. 9. 2.

*O that I had in the wildernesse a lodging place of way-faring men, that I might leave my people and goe from them.*

Or thus,

*Oh that I had the Cottage of a Wayfaring man in the Wildernesse.*



WE have here *Jeremies Content*, and *Jeremies Account*: His *Content* was moderate, He aspired no great things for himselfe, nor Bishops Lands, nor Deanes Houses. A Cottage was his *Content*, and his *Content* was futable to his *Condition*.

His *Condition* was a *Wayfaring-man*, and the Cottage of a *Wayfaring-man* was his *Content*, onely a hole to hide his head in a storm, and to afford him a nights lodging in his *Way*: And that in no stately *Citie*, where perhaps a small Cottage may be of more value then a large *Farm* in the Countrey.

*Non loquitur de diversoriis que trans in pagis & urbibus, sed de diversoriis deserti quodmad-*

*modum videmus ubi per sylvas longum est & molestum iter, tuguria quaedam componi si forte depressas fuerit vias: tunc nobis ut possit latere sub tecto, scil. nō sub die cubet. Calv. in Loc.*

But

*The Content of a wayfaring-man : Or,*

But the Cottage of a wayfaring-man in the wilderness. And Wilderness, whether you take it literally, for a place *small* inhabited; as that wilderness wherein the Priests had 6 Cities; or for a place *not at all* inhabited, as that to which *Jeremias* wild Ass was used; or figuratively for a rude and untaught people, as *Wilderness* doth often signifie in holy Scriptures. Either way it suits very well with *Jeremias* Content, who desired to enjoy himselfe in a peaceable retirednesse, which he could not in a tumultuous Citie; and probably as he had better hopes of the safety of his person amongst wilde beasts, then wicked men: so of the successe of his Ministry amongst a rude and ignorant people in the wilderness, then amongst those whose knowledge did puffle them up in *Jerusalem*. For so we find *Jeremias* Account, why he desired the Cottage of a wayfaring-man in the wilderness, *That I might leave my people, and goe from them.*

*My people*: His they were though they were so bad. *Jeremy* you will yeeld, was an able, painfull, faithfull, couragious Minister, who feared not the frownes of Kings nor Princes, Fetters nor Dungeon, for the faithfull discharge of his Ministry; and yet so good as he was, he was unhappily matcht with a bad people, and so bad they were, as that he did desire to leave them, and yet not leave them without leave from God, or love to them.

1. Not without leave from God; for these words we must not conceive to fall at random from *Jeremy*, as if he were hurried away from his people by passion, or discontent, but as he says, *Chap. 11. v. 20. Unto thee, O Lord, have I revealed my cause.* And *Chap. 20. 12. Unto thee, O Lord, have I opened my cause.* He seeks to God for a place of remove, and would remove as the *Israelites* in the wilderness at Gods command.

2. Not without love to them; for though he did leave them, yet hee would not leave to pray for them, & to pray in teares, and teares in abundance; and that abundance not sufficient to content his love, but that he wishes for more. *O that my head were full of waters, and mine eyes a fountain of teares, that I might weep day and night for the captivity of the daughter of my people,* verse 1. of this Chapter. For for you must j-yn that verse to this, and you have then and there a double account of *Jeremias* option for a Cottage in the wilderness.

1. Seeing his preaching could doe no good in *Jerusalem*, he was desirous to retire himselfe to prayer, and to pray in teares, as *Jeremy* did, retirednesse is best.

Fore-

Foreseeing their Captivity, he was unwilling to see it, and therefore desired to enjoy himself in a peaceable retirednesse, rather then to live in Jerusalem with fire over his head. *O that I had the Cottage of a Wayfaring man in the wilderness, that I might leave my people and go from them.*

I have now given you the Analysis of the Text, and you see there is much in it, and I have little time, I shall endeavour as well as I can, to contract much into little, and shall confine my selfe to the two generall heads of the Text: *Jeremiabs Contents*, and *Jeremiabs Account*.

From the first, I observe; *How moderate gracious desires should be in these earthly things.*

From the second; *How good Ministers may upon warrantable grounds desire to remove from an unkind people.*

And first, I shall apply my selfe to the first, *Jeremies Content*: *O that I had the Cottage of a wayfaring-man in the wilderness, that I might leave my people, and goe from them.*

*Gracious desires should be moderate in these earthly things.* I doe not say, The desires of grace should be moderate. For that is our great corruption, that in those things wherein unsatiableness of desire is onely lawfull, our affections are too remisse; as in spirituall and heavenly things; and too intense in those things wherein unsatiableness of desire is most unlawfull: as in temporary and earthly things. And therefore I say, If our desires are gracious, they are and should be moderate in earthly things. 1. Generall Doctrine.

Will you please to look upon your example in the Text, *Jeremiab* was one of noble birth, of great parts, of eminent gifts, of admirable courage, of unparalleld fidelity in his Ministry: and yet neither his birth, nor place, nor parts nor gifts, did make him ambitious: A cottage did content him who might deserve a palace.

Will you take another instance to this? It is that of *Agur*, Give me not riches lest I be too full, but feed me with food convenient for me. Give me not riches. Prov. 30. 8.

*Quis nisi mentis inops?* You will scarce think him a reasonable man that should desire riches not to be given unto him? But stay a while, and heare his reason: *Lest I bee too full.* He would not have his food to become his disease. You well know the danger of surfeits, you know it, but feele it not whilest the sweet morsell is going down; but he that feares it, puts the knife unto his throat, and moderates his appetite. Feed me with food convenient for me. 1. Vitium, Food he doth desire:

2. So much of these outward things as may afford him a livelihood.  
 2. *Dinensum, Food convenient*, a portion suitable and competent to his place and calling. This is lawfull, and this is moderate.

ohn 14. 6.  
 Matth. 6. 11.

1. To these two instances will you please to take one Rule from him that is our *Rule*. He that blesteth our prayers, taught us to pray for our *daily bread*. 1. For *Bread, Panem indigentie*, so much as may supply our wants in our way : A *Jacobs* scrip to vittuall us over Jordan. 2. *Our daily Bread, sine solitudine*, without anxious thought for to morrow : for to morrow [saith the same divine Oracle] *will care for it selfe: Sufficent unto the day is the evil thereof.*

Matth. 8. 15.  
 Mark 15. 41.

Nor did our blessed Lord and Saviour set this *Boundary* unto others, which he kept not himself : For he who had the fulnesse of Heaven and earth for his foot stool, was yet content with his daily *Administrations*. You have now the proove of the Doctrine : That *gracious desires are and should be moderate*. I might give you many Reasons for further confirmation of it ; but time confines me to those only which offer themselves in the Text.

*The first is this :*

Reason 1.

That our Content should be suitable to our Condition. *Wayfaring-men* wee are by our *Mortall Condition*, and our *Spirituall Contents* should be the *Cottage of a wayfaring-man*, onely that which may suffice us in our way.

Matth. 5. 22.  
 Psalm 49. 13.  
 Psal. 24. 6.

The life of Man is not unfitly compared to a *way* wherein persons of divers conditions travell, and this is the brood of Travellers, we all meet in this one condition to be *wayfaring-men*. There are many conditions of the *wayfaring-man* which suit with ours, should I travell them all, I should scarce part with the *wayfaring-man*, before this travell were ended. I will onely restrain my selfe unto two.  
 1. What we are in respect of our *mortall Condition* ? *Wayfaring-men*.  
 2. What we ought to be in respect of our *spirituall desires*. Content with our cottage in this wilderness of sin.

This World is a through-fare either to Heaven or to Hell, and whether *Judas* goeth to his place, or *Peter* to his, we all are as a ship under saile, passing swiftly to our haven, and every moment of time doth hasten us to our last home.

The travailes of men indeed are to divers ends : Some to be great, others to be rich ; some for knowledge, others for wealth, [few for grace.] And whilest for the increase of these, wee desire encrease of yeares, what doe wee desire, but that [which unto the carnall man is  
 10

so undesired] our hastning to our journeys end : the way in which wee all meet, *the way of all flesh.*

It is not without a mystery, and this of our condition, that the worlds first entertainment of our Saviour was in an *Inne*, and his Mother fell in *travell* with him, whilest shee was in *travell*. How much doe they mistake their condition, that take their *Inne* for their home, and make their way their rest.

Luke 2. 7.

I cannot blame worldlings to *build them tabernacles here*, and to wish they might ever dwell in them, being with *Pharaohs Baker* loath to go out of their earthly prisons, because they feare a worse condition out of them. But you my Beloved, that have good hopes of Heaven, account your selves *strangers and pilgrimes* here, and let your *affections*, your *conversations* be in Heaven, whilest yet your commoration is in your removing tabernacles.

Should a *wayfaring man* be so taken up with the delights and profits of a forreigne Countrey, as to dislike the Lawes and Government of his own, and so to dislike it, as to take up armes against it : What doth he but make his travaile his exile, & may perhaps come short of a pardon, when he desires to returne home againe. Heaven is the Countrey, from whence our immortall soules did all set forth. Every sinne is a warre against it, which if in disdain of our home wee doe maintaine, wee are not travaillers, but traytors and fugitives, and may be to seek of mercy, when our travaile is ended.

My Brethren, minde your Condition, that's the first.

Secondly, Let your content be suitable to your condition.

1.

2.

When the *Israelites* travailed through the *Moabites* Countrey, they would meddle with nothing, but *necessaries* in their way; and when they were journeying into the Land of Promise, they left their *brick and clay* to the *Aegyptians*, and borrowed of them onely *Jewels of gold and Jewels of silver*; such things as were portable in their way to the holy Land.

Deut. 2. 6.

Exod. 11. 2.

You that have a birth above the world, yee sonnes and daughters of the Higheest, fowle not your fingers with this world. Let the *Aegyptians* take their *brick and clay* unto themselves, and borrow you onely of this earthly Mammon so much as may be portable in your way to Heaven; or, by an holy exchange into heavenly *treasures*, may be transported thither before you.

Math. 6. 20.

Luk. 16. 9.

Our forefathers that lived six and eight hundred yeares, were content with removing tents, and wee whose lives are but of three dayes

so theirs, must provide houses so great, and inheritances so large, as if wee did forget that our condition is mortall, or that it is our duty, to suite our content unto our condition. Let worldlings beare with a chiding from the Poet; *O curua in terras animæ & cælestium in aethere*: O yee crooked soules, bowed down unto the earth, and empty of all that is heavenly: why are yee so serious in trifles, and do so trifle in that which is most serious.

2 Cor. 5. 1.

Fond Earthworme, give me leave to reason with thee a little; thou hast provided for thy selfe a great and stately mansion, with ponds, and orchards, and vineyards, and all things that may delight and content thy flesh, but what hast thou laid up for thy preclous soule, in those *οἰκοδομαὶς ἀχρηστωταῖς*, buildings made without hands, eternall in the heavens. It will not be long, ere thy stately mansion will disdaine to lodge thee. Thy delicate wife, thy tender children, and thy dearest friends refuse to keepe thee, yea be glad to bury thee out of their sight: as Abram his beloved Sarab; and then think what will become of thy poore and naked soule. Are thy comforts no surer then his which said, *Quò iturus sum nescio*? Whether I am going I know not. Hast thou taken so much care for a life so transitory, for which a cottage might have sufficed, and left an eternall felicity upon a peradvanture? I tell thee, and be not angry with me, if I tell thee the truth; the basest vermin that crawleth upon the earth, is in a far better condition then thou art.

O that men heaping up earthly riches, according to the utmost measure of their will and power, would yet learne to measure their will and power, according to the frailty of their mortall condition; and whilest thy gaze so much on the golden bead of their Babylonian Idoll, in which they glory, they could yet looke down upon the feet of clay wherewith they travell.

When I heare my fellow-travailer tell me of the danger of thieves and plunderers in my way; I begin to thinke of securing the money I have about me, and if I were to set forth, I would carry no more with mee then is needfull in my way. I need not Interpret, *Brevi iter magno viatico non instruitur sed oneratur*; Large provisions for a short journey are not an help but a burthen unto it, and if wee cannot unloade our selves, it is not from the impossibility of the duty, but from the perversnesse of our affections, and wretched creatures that wee are, who for a temporary security, can doe that which for an eternall felicitie wee reject as impossible to be don.

I have



## Jeremy's Cottage in the wilderness.

37

I have now don with the first reason, why gracious desires in these earthly things should be moderate; Because our *spirituall contents* should be suted to our *mortall condition*.

The second now that offers it selfe in the Text is this; Because the peaceable retirednesse of a mean and low estate is much more desireable, then the trouble and danger of an high and great; and for this I conceive, was *Jeremies* desire to retire into a cottage in the wilderness, that his soule might be free from the strifes and vexations that were in *Jerusalem*. And for this probably *John Baptist* might retire to exercise his Ministry in the Wilderness rather then in the Citie, because he saw so much disquiet and ungodlinesse in it, as appears by the sharp reproofes of his Sermon to those that came out of it. And *Moses* doubtlesse saw some rich content in a peaceable retirednesse, that he was so unwilling to leave his private enjoyment for a publick employment, his following his father in lawes sheep in *Midian*, to be the Leader of the people of *Israel*, although the Lord answered all his foure doubts, and took off all his excuses in the third of *Exodus*.

Reason 2.

Luk. 3. 7. to the 18.

*David* likewise saw very much in this, who was so willing to have changed his Throne in *Israel*, for a porters office in the Lords house; and reckoned one day there spent, to be better unto him, then a thousand in the tents of ungodlinesse. For his experience had taught him, that the tempter never gat so much advantage against him at his fathers sheepfold, as in his pallace at *Jerusalem*. Great estates and high Employments, are but the bellows of pride and passion; if there be not a great measure of wisdom and grace to keep the heart down.

Psal. 84. 10.

2 Sam. 11. 2.

*Solomon* likewise was not unacquainted with the comfort and content of a peaceable retirednesse, who had tyred himselfe in searching out the vanity and vexation of high estates: Better (saith he) is a fallow of green beards where peace is, then a stalled oxe and contention therewith.

Eccles. 2. 8. 11.

Prov. 15. 17.

Surely, great estates carry with them great disquiets, and not lesse in managing, then in getting. How much better might a man enjoy himselfe in a mean and low estate? And how much better is it for a man to enjoy himselfe, then to enjoy an estate?

He discovered a rich content in himselfe, that boare for his divise a Tortois in his shell, with this Motto: *Mecum habito, I dwell with my selfe*: and he also, that gave another word to it; *Ubique sum, mecum sum, Wheresoever I am, I am my selfe*.

*Seneca* that divine Philosopher, that was very studious in searching out beatitudes, discovered this amongst others: *Beatus est, qui id se esse*



*esse putat* : he is happie that can finde his happinesse within himselfe, and Bias-like doth carry his treasure and felicity with him. It is a poore and contempible felicity, which one fit of an ague, stone, or gout, can deprive us of : and this is the top-excellency of all earthly comforts.

It was an enigma no lesse elegant then acute of *Heraclytus*, who compared earthly-minded-men ( coveting so much to be rich and great ) unto those that digged in silver-mines, who by all their hard toyle and care, got *Purum in magno*, a little silver-oare in a great deale of dirty drosse : how much better is it to enjoy *Magnum in parvo*, a great and rich content in a mean and low estate. And as Cosmographers, who contract the whole world into a little Mappe, to enjoy all in a little ; which he enjoyes, who in a little enjoyes God and himselfe, whose estate doth not possesse him, but he his estate : and whilest he is in the world, lives in Christ above it.

The wise and holy God doth not unequally dispence his providences ; Some have *high places*, and *little comfort*, *great estates*, and *small content* in them : others enjoy a *rich and great content* in a *meane estate*. Some with those *Israelites* fare daintily, and whilest *the flesh is in their teeth*, there is *leannesse in their soules* : Others with *Daniel*, doe eat their *pulse* with *quiet consciences*, and doe enjoy a richer content in God, and his Christ, then the whole creature can afford the worldling without them.

It was an hot dispute amongst ancient Philosophers, whether a private enjoyment, or publique employment were more desireable ? Howsoever *Seneca's* writings approved the publique, yet his desires lead him unto the private : when being tyred with the temptations of *Nero's* Court, endeavoured if he might to have enjoyed himselfe in a solitary retirednesse ; And though he placed not happinesse in *Contemplation*, as other Philosophers did, yet in *Tranquillity* : which he rarely enjoys who aspires greatness, as he well shewed that laid down a Crown for the burthen of it.

Our Ecclesiasticall History reports of *Albertus Magnus*, that he was so affected with a peaceable retirednesse, as that he left his Bishoprick of *Ratisbone*, to give himselfe to his private studies.

I doe not undertake to determine the question, because to a wise man, saith the Philosopher both estates may be comfortable, much more comfortable to him that is *gracious*, without all dispute, good the more publique it is, the more good it is : and *utrum in nobili plus places*

*placet, quia plus claret*, Vertue and grace the more eminent it is, the more beautifull it is, and beneficiall not onely in its imployment, but by its example: But, where grace and wisdom is wanting to keep down lust and pride, which are the usuall pedissequas of high imployments and great estates, there that lazie and unthrifty adage is made good: *Bene vixit qui bene latuit*: It had been some kinde of good to such a man, that he had enjoyed lesse opportunities of doing good, wherein he did evill. I presume that many in these times doe wish with *Jeremy*, or the time may shortly come, (how soone they know not) that they might wish, they had lived in some obscure cottage in the Wilderness, rather then to have been acquainted with those great temptations, in which their high places and imployments have ensnared them.

It is reported of the Hedge-hogge, which in our vulgar reproach is the character of a covetous man, that he goes to a pile of apples and gathers up as many as he can upon his prickles, and when he comes to his hole, he goes in with his prickles, but leaves his apples behinde him. How many are there that have wallowed themselves in the apples of their sweet contentments, which they have pursued with many prickles and gripes of conscience, who when they shall descend, as shortly they must, to their holes of darknesse, they must then leave all the sweet apples of their false delights behinde them, and can carry nothing with them, but the stings and stripes of a wounded conscience. Will you heare what they say that have gon before them, what hath pride profited us? or what hath the pomp of riches brought us? All those things are passed away like a shadow, and as a posse that passeth by——but wee are consumed in our wickednesse.

Is there now, that sayes if I were not *Alexander*, I could wish my selfe *Diogenes*, if I were not called to a publique place, I could desire a private retirednesse; surely, I could desire it likewise in thy behalfe, if the Lord hath not given thee grace, to make thy place serviceable to him and to his Saints.

I have now done with the Doctrinall part of this portion of the Text, to wit, *Jeremias Content*, and I shall give you a very short application of it.

And first, whither shall I look? Shall I look off from my selfe, or from any of you to carry home the reproof of this doctrine? Surely my brethren, there is scarce a mothers sonne in this Congregation, that lies not under the just rebuke of this truth: I mean for our immoderate

*The Content of a Wayfaring-man: Or,*

moderate desires of these earthly things.

Gen. 33. 11.  
Phil. 4. 11.

*Ejau's bands we see every where hunting after the prey, & quoquo- modo rem, all is good fish with the most, that comes to the net: but where doe we heare Jacobs voyce? The Lord hath had mercy on me, and I have enough. Or that of Paul, a Christian; I have learned in whatsoever estate I am, therewith to be content.*

Acts 9. 4. com-  
pared with  
Gal. 1. 6.

Phil. 3. 8.

*Paul a Pharisee had never learned this lesson, before he came to Christ, whose ambition hurried him to serve the lusts of the Council at Jerusalem, in making havock of the Saints at Damascus. But when the heavenly vision had once struck downe his high thoughts, which lay with his body on the ground before the Lord Jesus; then, and not till then, had he learned all to be losse unto him, and Christ onely his gain.*

Christians, we speak much of contentment, and it is usuall to say, *I thank God I am content with what I have;* but certainly, if thou art not brought over from the world unto Christ, and doest not enjoy thy selfe in him, thou didst never yet know what contentment meaneth.

Habak. 2. 9.

1 Cor. 12. 31.

Habak. 2. 10.

The Prophet *Habakkuk* seeth the worldling loading himselfe with *thick clay*, and calls unto him, *Woe to him that coveteth an evill covetousnesse.* There is a covetousnesse which is good, to covet (as the Spirit directs us) *the best gifts*, and be you herein as covetous as your hearts can hold, and spare not. But there are other gifts which the Heathens call gifts of Fortune, because of their inconstancy: and of these is the evill covetousnesse, to covet to make *the House great*, and not *the heart good*. The same Prophet calls to such and tells them in plain language, that they *consult shame to their own house*. But how is that, you will say? Without all question, the covetous man takes counsell within himselfe, with *Edom*, to build his Nest on high: hee consults nothing but glory to his House; but consulting not with God, and his Word in his wayes, the wise and holy Providence turns his counsels into foolishnesse, and the glory of his House into shame.

Job. 20. 15.

Little do many think how soon and how sad the Accounts may be to them and to their families, who have raised their houses by the undoing of their brethren. Some that have willingly emptied themselves to make them full, and others that have been drained by them to make their morsels fat, and their cups to over-flow. *He hath swallowed down riches,* (saith *Zophar* in *Job*) *and he shall vomit them up again;* but when *Judas* would have vomited up his prize of blood, it choaked him with an halter.

This

## Jeremy's Cottage in the wilderness.

41

This is all I shall say more to this point, He onely is a poore man that is ever in wants, and he is ever in wants that covets to be rich: and, which is farre worse, a worse tyrant there cannot bee then a mans own lusts, nor a worse slave then he that serves it. And what doth he that covets to be rich having a sufficiency, but covet to serve his unsatisfied lust; at least as he that weares a thin silk cloake upon a thick furd gown, doth shew the wantonnesse of his spirit, nor any usefull imployment he makes of it: even so when superfluity and not necessity doth excruciate the soule with worldly cares, it argues the mind full of vanity, and the heart full of pride.

But secondly, I would rather exhort you, and O that I had argument strong enough to perswade the worldlings reason, that there is reason enough, hee should be perswaded to moderation: If from nothing else, yet from the things themselves which he so much covets. Use 2.

For first, Riches and great estates, at their best cannot make the possessors thereof better: nay, he must be exceeding good, that is not made much the worse by them; for hee that travelleth in his abundance, *walketh upon snares*, and had need of much grace to keep his soule, that he be not entangled and undone by them. 1. 2 Tim. 6. 9.

Secondly, look upon thy prosperity and glory at the highest, it is but as thy shadow in the Sunne, the least cloud over-casts it at high noon; and that which in the morning is before thee, in the evening is behind thee: and all is but *morn & vesper*, of adayes continuance, so soon passeth it away, and we are gon. 2.

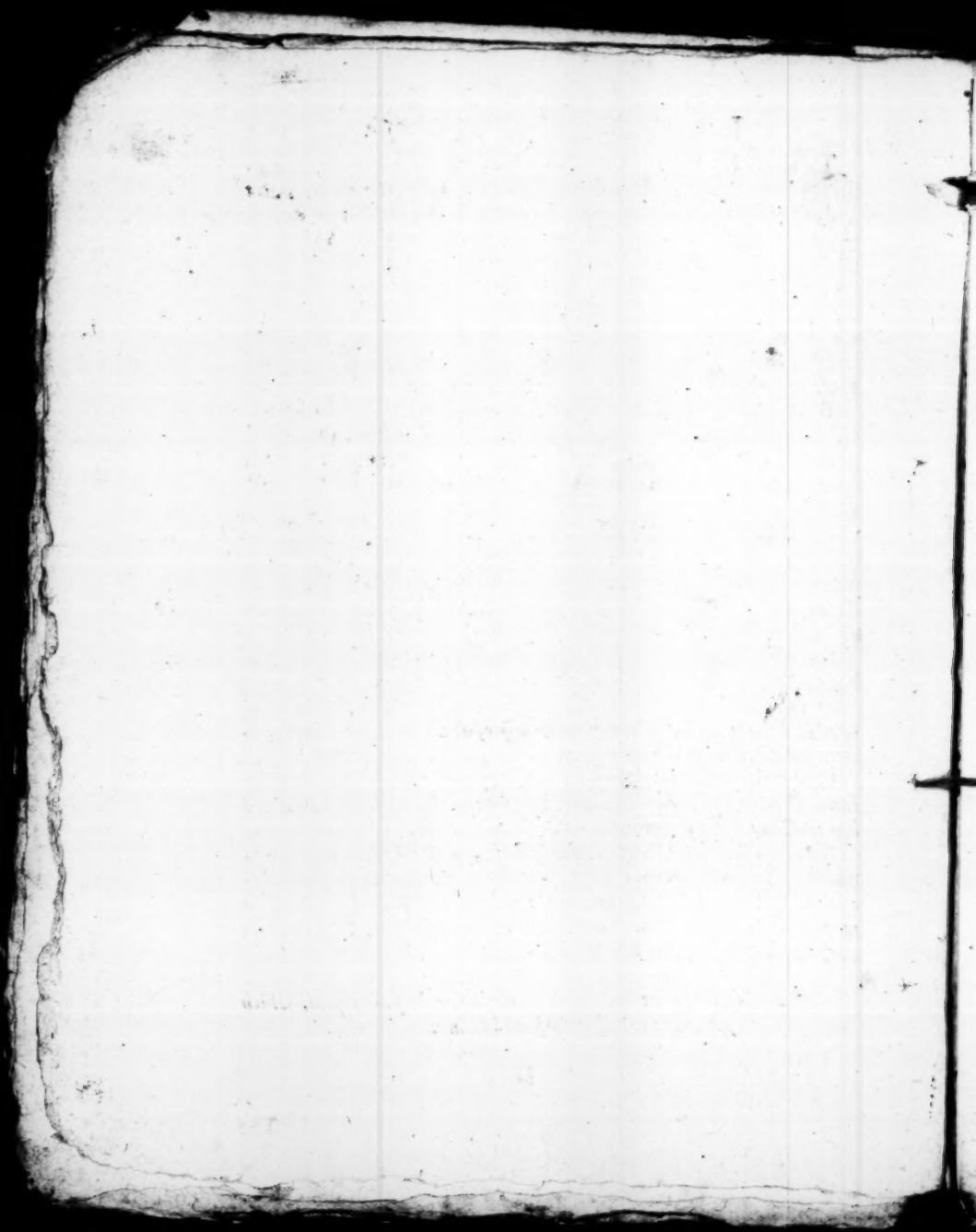
O that these reasons now, would make your reason to yeeld to *Jeremies Content*: a Content suitable to your mortall Condition. O that I had the Cottage of a wayfaring-man in the wilderness.

That was the first Generall of our Text, which I have now compassed, *Jeremies Content*: I had a desire to have given you his Account why he desired his Cottage in the wilderness, That I might leave my people, and go from them. But I know the limits of your time in these morning Exercises, and I shall not exceed.

*Reader, here were some counsels added upon the second point which follow in the end of the second Sermon.*

G

The



*The second Sermon.*

THE  
ACCOMPT  
OF A  
MINISTERS REMOVE:  
OR  
JEREMY DEPARTING  
FROM JERUSALEM.

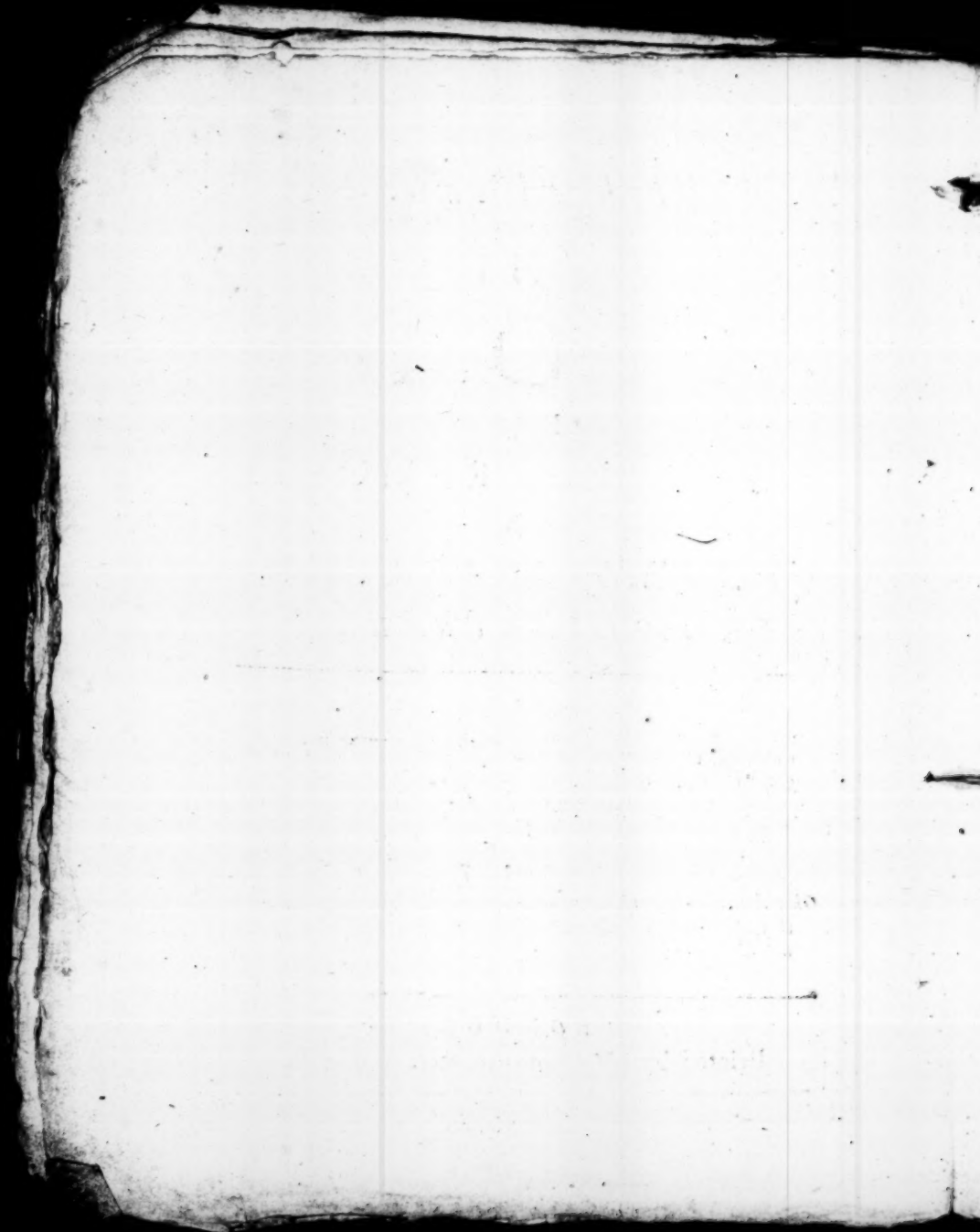
*Caveat magistratus ne stipendia a piis majoribus instituta diminuat, vel diminui & interverti patiatur, Deus enim vindex horum omnium, & famem ministrorum sequi solet famis verbi in ingrata illa regione.*

Joh: Gerhard loc. com. de Magistrat. polit. sect. 185.

Hebr. 13. 17.

*Obeys them that have the oversight over you, and submit your selves, for they watch for your soules, as they that must give account, that they may do it with joy, and not with griefe, for that is unprofitable for you.*

LONDON;  
Printed by Matthew Simmons. 1 6 4 8.







TO THE  
RIGHT WORSHIPPULL,  
FRANCIS BULLER,  
ESQUIRE,

Member of the House of

COMMONS;

*Abundance of Grace, and assurance of Glory.*

Noble Sir,



*HIS Account of a Ministers Remo-  
vall, being pressed into publicke, doth  
hand unto me this publick acknowledge-  
ment of what I owe unto your Family, for  
my first induction into a Pastoral charge;  
wherin, although it pleased God to make  
my Cup exceeding bitter by two that bore  
the marks of Gods manifest displeasure, the one killed by the  
Sword of his Comrade in an Alehouse; the other stigmati-  
zed as Cain, a fugitive from Gods House, and from all Civill  
Societies, for eight or nine yeares together: yet it pleased God  
to make my comforts superabundantly sweet in some spirituall  
seed*

## The Epistle Dedicatory.

*seed there, the growth whereof I saw, especially in that Ordinance of Catechising, wherein your Family blessed the Congregation with a fruitfull example.*

*It is our happinesse if we may be serviceable to God, and to his Church in our generations, and then is greatnesse both honourable and comfortable, when it is acted by grace.*

*The good God of heaven encourage your power and parts to shine as a light upon an Hill, to all that are in the valley beneath you, and make you happy in the saving comforts of your Family. which is the earnest prayer of*

Your Worthips and your Families  
most humbly devoted,

JOHN FATHERS:

THE



THE  
ACCOUNT OF A  
Ministers Remove:

O R,  
*Jeremy departing from Jerusalem:*

THE SECOND SERMON.

JEREM. 9. 2.

*O that I had the Cottage of a wayfaring man in the wilderness, that I might leave my people, and goe from them.*

**W**E have lately in another Exercise, and place, lodged *Jeremy* in his *Cottage*, and in him and it, have observed, how moderate gracious desires are, how suitable a mean *Content* is unto a mortall *Condition*? and how much better a low and peaceable estate, then an high and troublesome? We are now to look back unto *Jerusalem*, and to see how it stands between *Jeremy* and his people; that he is so prest to leave them, to examine the *Accounts* or reason of his former desire. From whence (not to lose time in opening particulars) some of you may remember, that I presented to you this generall Observation:

*That good Ministers may, upon warrantable grounds, desire to remove from an unkind people.*

2. *Generall  
Doctrine.*

In pursuance of this Doctrine, we shall make out two Questions, which if we do not bring into question, the people will for us.

1. *How*

Quest.

1. How a good Minister can have a bad people, and the fault not his?

2.

2. How a good Minister can leave his people, be they never so bad?

1. Quest.

For the first, how a good Minister can have a bad people, and the fault not his, whose work it is to make bad people good. Surely, say some, the fault must needs be the Ministers that his people are so bad; for *da Ambrosios & habebis Theodosios*: Let the Minister be good, and the people will be easily wrought unto good by him: But either his life is amisse, or his labours too remisse; either he is too loose, or too precise in his conversation; or too profound, or too plain in his doctrine; either he wants bountifullnesse, or peaceablenesse, humility or familiarity: Or perhaps the people may want themselves in all these.

Heb. 13. 17.

I deny not but the fault may be sometimes the Ministers, & good Ministers may have their faults, and his discomfort sure it is, that his people are no better, and his discomfort is the peoples disprofit: *Obey them that have the oversight of you, and submit your selves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable unto you*: unprofitable unto you (saith the Apostle) that you should make their lives grievous, who spend their lives to make yours good.

Jerem. 20. 15.

But say my beloved, shew me the fault if you can, in *Jeremies* life, or labour, and yet his people so bad, as that he was not onely weary of them, but of his life too, because hee could make theirs no better. Perhaps you will say he was passionate; It is true, he was, but it was in compassion of the peoples good, and in zeale to Gods glory. You will say he was stout and stiffe, and it was needfull he should be so: for the Lords charge unto him was, *Let them return unto thee, but return not thou unto them*.

Jerem. 14. 17.

19.

Jerem. 15. 19.

The Ministry of the Word must not comply with the froward humours and wayes of men, but their untoward wayes and humours must yeeld unto the Ministry of the Word. Yea, but his Ministry was of heavey things: yea, and he would not abate one syllable of his message, though he saw the Kings wrath, the Nobles frowns, and the sinking Dungeon before him.

Jerem. 36. 32.

Sam. 19. 2:27

But what say you then to *Isaiab*? He was a man for these times, he was stiled the *Evangelicall Prophet*, and as *David* spake of *Abimeaz*, *He is a good man, and bringeth good tidings*. His propheties were (for the

the most part) Gospel; he did mysteriously and sweetly hold forth Jesus Christ, and yet if you will beleve him, he had as little comfort amongst his people, as other Ministers might have amongst theirs. *I have laboured in vaine (saith he) and spent my strength for nothing, Isai. 49.4.*

But what speak I of the servant? the Lord it is, of whom this prophesie speaks, as appears by that which followes, verse 6. *I will also give thee for a light of the Gentiles, and for salvation unto the ends of the earth.* Which words the Apostle Paul in his Sermon at Antioch, bringeth home unto that admirable piece of that great mystery of Godliness, Christ preached unto the Gentiles. And now for Christ, the Sunne saw never any mans life more inoffensive then his. His Doctrine was with authority, he was a Teacher sent from God, and taught the word of God truly, his greatest opposites being his witnesses: and yet it is the successe of his owne Ministry unto the circumcision, of which himself by the Prophet complaineth, *I have laboured in vaine, I spent my strength for nothing.* Of him also the Divine Evangelist testifieth, that *He came unto his own, and his own received him not.* It is more then manifest, he gave that blessing to the Ministry of the Apostles, which he withheld from his owne: There were more converted at one Sermon of Peter, then wee can read of by Christ in all his life time: such was our Lords condescension to honour his Ordinances in his servants more then in himselfe.

Now by two or three witnesses truths may be established, but if for further confirmation you desire reasons, why a good Minister may be ill matcht with a bad people, and the fault not his, may you please to consider these:

1. Ministers may say as Jacob, *Are we in Gods stead,* who hath withheld from us the fruit of our Ministry, whose prerogative alone it is to make the sterill heart fruitfull, and to beget the new creature in the barren conscience: the labour is our worke, the blessing is his.

2. Our spirituall Seed is not alwayes visible, some may lie under the clods. A remnant may return, though the generality be stark naught.

3. What if the Lord be pleased to send his *Ezekiels* to a rebellious House, that will not heare them. Gods glory is never the lesse, though ours be under foot. His Word doth the work for which hee sends it: and if the people know no more, yet this they shall know, that the Lord hath sent a Prophet amongst them. He was not want-

H

ting

Acts 13.47.

1 Tim. 3. 16.

1 Pet. 2. 22.

Matth. 22. 16.

Luke 20. 17.

John 1. 11.

Reason 1.

Gen. 30. 2.

1 Cor. 3. 7.

2.

Isaiah 10. 22.

3.

Ezek. 2. 3.

Isai. 15. 11.

Ezek. 2. 5.

ting to their good in outward means, if by not improving them, they had not been wanting unto their owne.

Give me leave now to make some short application of this point, and I have two words to say, to People, to Minister.

Use 1.

1. To the People; and let me beseech you good people, do not lay those burthens on your Ministers shoulders, which belong unto your own. It is one of the damnable stratagems of Hell to keep the people from profitableness under the Ministry of the Word, by misrepresenting unto them the causes of their unprofitableness; and it is one of the mighty methods of Satan, to perswade them to charge the causes any where, then where they ought, upon their own hearts.

Yet one word more, (good people) beare, and I pray beare with your Ministers complainings under your unprofitableness: for surely their discomforts are exceeding great, not as you give out, for their want of outward comforts: [For without all question, God will never leave a godly Minister unprovided for. If he straghten him in one place, he will make room for him in another.] But because Gods glory and your soules are dearer unto them then their lives. *Moses* for the glory of Gods name, was contented to have his owne blotted out of the book of life; and *Paul* for the salvation of many, was prest in zeale to have parted with his own.

Exod. 32. 32.  
Rom. 9. 3.

Nay, beloved, I will speak a bold word and a true, your soules are much dearer unto your Ministers, then they are unto your selves. For did you bestow but halfe those paines and cares about your own soules, which they bestow upon yours, how good, how much better would they be!

How prodigall are many of the sonnes of *Adam*, to barter away the pretious purchase of Christs blood for an Apple, their Birth-right for a messe of pottage, their soules upon every slight temptation, when it costs their Minister many a night watches, many a painfull sweats, many a carefull thought, and heavy Ephialtes, to recover the spoile out of the strong mans hands again.

Use 2.

To my fellow-labourers in the Gospel, such as doe see their seed and travell of their soule, whose lot is fallen unto them in a faire ground, and they have a good Congregation: *Felices nimium bona si sua norint*, I would have them to bless God much for this rich mercy, who have cast their lot amongst a people reverently affected unto their Ministry. And I would perswade them with all tenderneffe of spirit



spirit and condescension to blow up every sparke of good, which they see amongst their people.

A word more I have to my fellow-sufferers, who are discomfortably matcht with an unkinde and untractable people, though their comfort be lesse then others, yet their reward may not: for our reward is not according to our successe, but according to our labours. *I have laboured in vaine, I have spent my strength for nothing; saith Christ, saith Esay: But my Judgement is with the Lord, and my work with the most High. Though Israel be not gathered; yet shall I be glorified.*

The clouds doe kindly serve divine providence in dropping down their fatnesse, though the earth be not fruitfull, and the Sonne in giving out his influences, though the clay be hardned; should wee cast our pearles before swine? Which doe not onely refuse our pearles, but rend our persons. Our pearles are not the lesse precious, nor our kindnesse the lesse acceptable unto Jesus Christ; for whose sake wee both labour and suffer.

I remember a passage between Christ and *Peter*, Christ coming into *Peters* ship to preach, after he had don his Sermon, bad *Peter* to cast out his net into the Sea, for a draught of fish, why Sir, saith *Peter*, I have fished all night, and have caught nothing; neverthelesse, at thy command, I will let down the net. And the holy Story saith, *He enclosed a great multitude of fishes.* You know what Christ intended in this, to shew *Peter* what he should expect when he should shortly be made a fisher of men. He might fish all night, and all day too, and catch nothing, if Christ be not with him: neverthelesse, having a word of command from Christ, he must doe his worke, and waite upon Christ for the word of his blessing.

I have now dispatcht the first Question: How a good Minister may have a bad people, and the fault not his. The second comes on, How a good Minister may lawfully leave his people, be they never so bad: And here, I shall make out the Solution in foure particulars.

1. I shall shew what the interest and propriety is between the Minister and his people. 1.

2. How farre that propriety and interest doth binde the Minister to stay with his people? 2.

3. In what case he may remoove: and what *Jeremies* case was here. 3.

4. What may be the warrantable ends and grounds of removall in such a case. 4.



These sad and troublesome times have occasioned many remooves of Ministers, and their remooves many disputes among the people. A word to these will not be unreasonable in these times.

1 *Quest.*

And first what the Interest and propriety is between Minister and people. *O that I had the cottage of a wayfaring man in the Wildernesse, that I might leave my people.* My people, saith Jeremy. But how so. The Prophets were not assigned unto peculiar charges, as the Priests were at Jerusalem, and the Levites unto their particular Cities; and yet Jeremy's delegation wee shall finde to be chiefly to the head-Citie, as appears by Chapter the first of this Prophecy, and ver. 18. Where his Commission is directed unto the Kings of Judah, and to the Princes and Priests that were in Jerusalem. In order whereunto wee shall reade Chapter 5. ver. 1. and 5. He went up and down the streets of Jerusalem, to finde out one righteous and pious man. Upon this ground it is not improbable that he calls those of Jerusalem my people, to distinguish them from those in the Wildernesse of Judea, of Ziph, or of Maon; into some one of which he might desire to remoove: *O that I had the cottage of a wayfaring man in the Wildernesse, that I might leave my people.* But whether wee confine Jeremy's Dioces unto Jerusalem, or enlarge it over all Judea, a propriety of relation he had, and every Minister hath in that people to whom the Lord doth send him.

*Observ.*

1 Cor. 4. 15.

Gal. 4. 19.

*Ministers and people have mutuall interests one in the other.*

St Paul claimes as genuine and naturall right in his *Corinthians* and *Galatians*, as their father that did beget them, or their mother that did travaile in birth for them. Notwithstanding it was not Paul that did beget the *Corinthians*, but the Lord by him. Nor was it he that did bring forth the new creature in the *Galatians*, but the Spirit by him. Such is our good Lords condescension unto his worthlesse Ministers, as that he doth oft times in Scripture transerre over, as it were his right unto his Ministers, by ascribing that unto their power, which belongs unto his own, and allowing them to assume that right in his people, which none can truly challenge but himselfe; as he saith to *Moses*, *Thy people which thou hast brought out of Egypt; when the people were neither of Moses constitution, nor of his bringing out of Egypt, but the Lords.*

Deut. 9. 12.

*Use 1.*

A word of use to this. Surely the interest is very great between Minister and people, and the bond very strickt, both to enforce the Ministers care, and the peoples love, nor can indeed the Minister be carelesse, or the people unloving, if this propriety of relation be laid home.

The

Jeremy departing from Jerusalem.

53

2.

The more I wonder at their unnaturall unkindnesse, who doe not onely forsake, but disdaine, yea and reproach those Ministers, by whom if ever they were begotten in the Lord, they must confesse they were begotten through them.

But now the second Question is, How farre this propriety and interest between Minister and people, binds the Minister to stay with them?

2 Quest.

I conceive, they urge it by much too farre, that would have it as fixt and absolute, as between man and wife, To have and to hold, for richer, for poorer, for better, for worse, till death us depart.

Be the Ministers condition or peoples carriage what it will, the Minister in their opinion can no more lawfully leave his people, then a man his wife. Would these likewise allow the wife, to have no right in what is hers, but what is her husbands? I trow they would not. I heare the Apostle say unto his *Corinthians*, I have espoused you unto one husband, which is *Christ*, but he doth not say, I have espoused you unto one husband, which is *my selfe*.

2 Cor. 11. 2.

But grant the relation to be so fixed, as between man and wife, yet there are some cases in which man and wife may separate: And that is now our Third labour to finde out that case.

Good people that are unwilling to leave their Pastour wee cannot blame to question, whether their Pastour might lawfully leave them. *Et Usinam*, I would to God—— But this is not the case between *Jeremy* and his people.

3 Quest.

*Leo* hath a decree against those, who doe remove from small livings unto great: *Si quis mediocritate sedis sue dispecta administrationem loci celebrioris ambiret, non solum a Cathedra pellatur aliena sed carbit & propria*. I need not interpret to those by whom I desire to be understood. *Qui ad curas pervenerint tanquam sine cura victuri, honori totum disti, sanitati nihil*. Who as those Ecclesiasticks in *Barnards* time pursue their own preferment, not the peoples wellfare.

The Councell of *Chalcedon* hath another *Canon*, not much unlike the former, against removing from a Countrey to a Citie-charge; The caution in both is: *Si quis ambiret*, if authority draws the Minister; But *Si majorum auctoritate inductus*: If authority calle the Minister, and ( I will adde too ) the love of the Congregation, the case is otherwise: But neither of these cases doth hitt ours; for *Jeremy* was contented to have changed his province in *Jerusalem*, for a cottage in the Wildernesse.

That:

That clause then in the eighteenth Canon of the Councell of *Astoch* better fits us : *Si non visio suu, sed plebis contradictione pastor abierit* ; If the removall of a Minister, be not occasioned by any miscarriage in the Minister, but provoked by the ill carriage of the people : And so it was here : *O that I had the cottage of a wayfaring-man in the Wildernesse, that I might leave my people, and goe from them.* Doe you aske why ? *Jeremy* will tell you in the words below my text, that his people were so bad, he could not tell how with any comfort to live longer with them. And how bad they were, I had rather you should there reade, then I report unto you.

4 *Quest.*

And now I come to the fourth and maine point of the Doctrine, to set forth unto you, what those warrantable ends and grounds are, upon which a Minister may leave his people : And here are two things which wee shall open unto you.

1. The lawfull ends which must be in a Minister.
  2. The sinfull provocations that may be in a people.
1. Wee will enquire what were *Jeremy's* ends, for which he desired his remoovall into the Wildernesse ; And his ends I conceive, may be three.

1. The successe of his Ministry.
2. The safety of his person.
3. The tranquillitie of his conscience.

In reference to which, I shall reminde you of that threefold acceptance of this word *Wildernesse* in Scripture, which I mentioned in the opening of the Text. Suitable to *Jeremy's* threefold end of remoovall.

1. It is taken metaphorically for a rude and untaught people, and *Jeremy* might hope for better successe of his Ministry in such a Wildernesse then in *Jerusalem*.
2. It is taken literally, for a place not at all inhabited, and perhaps *Jeremy* might expect more safety of his person amongst wilde beasts, then amongst wicked men.
3. It is taken more strictly for a place inhabited, but not fully peopled, and *Jeremy's* soule vexed with the sinnes of *Jerusalem*, he might desire the peace and comfort of it, in some safe and solitary retiredness : *O that I had the cottage of a wayfaring-man in the Wildernesse, that I might leave my people, and goe from them.*

I shall now overlooke these againe ; and hand you out some few observations from them, and then apply unto the generall Doctrine.

The

## Jeremy departing from Ierusalem.

The first lawfull end in a Ministers remouall, is the hopefull successe of his Ministry, and for this *Jeremy* might desire a cottage in the Wildernesse of *Judea*, of *Ziph*, or of *Maon*, expecting better successe of his Ministry, in such a barren place, then in *Ierusalem*, which was fruitfull in wickednesse.

*Sancta simplicitas caelesti regno aptior, quam docta malitia*, The poore and simple usually give that entertainment unto the Ministry of the Word, which the great and worldly wise do not neglect only, but despise: for worldly greatness thinks it selfe too great, & fleshly wisdom too wise to be ordered by that which they call, the foolishnesse of preaching. Therefore hath the Lord chosen the weak and foolish things of the world, to confound the wise and mighty. And Wisdom will tell you, that her preparations are for the simple, and shee hath reason for it: *Because there is more hope of a foole, then of him that is wise in his own conceits.*

When *John Baptist* sent his Disciples to know of Christ, *Whether he were the Messias, or whether they should look for another*; Christ told them of the Wonders which were done by him: *The deafe heare, the blind receive their sight, the dead are raised to life*, and amongst other wonders of his Kingdome, he brings in this with (if not above) the rest; *The poore receive the Gospel*: Our latter English reads it, *To the poore is the Gospel preached*. But that is no wonder; for to poore and rich the Gospel is preached. But this is the wonder to the scornfull world, and indeed a great secret it is of Christs Kingdome, that the poore receive the Gospel better then the rich.

It was no Paradox to him that said; *The Devill hath more a doe to winne the simple, then the subtile, and the Minister lesse*: Because the worldly wise are sooner enraged by the Ministry of the Word, then wonne by it: For that the Ministry of the Word crosses with the contentments of the world, and the wisdom of the Spirit bids open warre against the wisdom of the flesh; Whereas in the poore and ignorant temptations against the Word being lesse, the entertainment of it is easier.

To apply a little. I would by the poore and ignorant, provoke the rich and worldly-wise to an holy envie. I do not say, but some mountaines may be brought low, and some hills plowed as well as the vallies. Our net as *Peters* may sometime catch great fishes as well as small, and when great fishes come to our net, and break not through, the labour is not better answered, then the labourer comforted. But where wee labour all night and catch nothing, surely neither comfort nor Christ is there.

55

1 End.

*Vtinam liceat  
mibi egere in  
solitudine ut  
non cogar per  
vocationē me-  
am servare isti  
impio populo.*  
Pomeran. in  
Loc.

Observ.

1 Cor. 1. 27.

Prov. 9. 4.  
26. 12.

March. 11. 5.

Use 1.

The

Use 2.

The labour of our Ministry is greater to lay the *foundation*, then to make *superstructures*; But if the labour prove effectually, the comfort is exceeding: for this wee need not travaile the Deserts of *America*. There are too many *Wildernesses* within the borders of our *Israel*. Congregations which with *Zebulon* and *Nephtali* yet sit in darknesse, and in the shadow of death. Should my Brethren enforce themselves with *Paul*, to preach the Gospel where Christ is not named; they might possibly with *Paul* finde better entertainment amongst the *Barbarians* at *Malta*, then profelytes at *Jerusalem*. I meane amongst those that are humbly ignorant, sooner then those that are conceitedly knowing. And this is now the first end of *Jeremy's* desire of removall, the hopefull successe of his Ministry in the *Wildernesse*; *O that I had the cottage of a Wayfaring-man in the Wildernesse, that I might leave my people, and goe from them.*

2 End.

The second end of *Jeremy's* desired removall, was the safety of his person: and here wee take *Wildernesse* for a Desert of wilde beasts, and as *Jeremy* might hope for more comfort of his Ministry amongst a rude and untaught people; so more safety of his person, among wilde and savage beasts. You will take it as a very hard saying, but it is more hard and heavy that it should be true, yet too true it is, that

Observ.

*The servants of God have found more security amongst wilde beasts, then amongst wicked men.*

Gen. 3. 15.

That decree in Paradise of enmity between the Womans and the Serpents seede, is both literally and mystically true. The naturall seede is not so envious to man, but the supernaturall is much more envious to the Christian man. The Woman in the twelfth of the *Revelation* fled for her security into the *Wildernesse*, and her blessed man-child the Lord Christ was safe in the *Wildernesse*, who suffered in *Jerusalem*. *Daniel* found more mercy from the Lyons, then from the *Babylonians*. And the Ravens which of all birds are most envious to man, were more pittifull to the Prophet then man was. *Eusebius* reports of certain Christians of *Tyre* in *Phœnicia*, whose bodies were exposed unto wilde beasts, and whilest the beasts by an instinct of reverence abstained from them, they did not yet escape the cruelties of men, more rabid then the beasts.

Mat. 4.

Dan. 6. 22.

1 King. 17. 6.

Use 1.

My Brethren, Let us all take this home, and wonder what wee are by nature. The kingdome of Jesus Christ in the 11. of *Isa.* is set forth by wilde beasts changed from the rabidnesse of their natures, and the kingdomes of men in the 7. of *Daniel* by wilde beasts that doe continue  
and

and exercise their native fierceness: the kingdoms of men will prove little better then the kingdoms of beasts, where the kingdom of Christ is opposed. *Homo homini lupus*: there is no beast more savage by nature then man is, unless the Kingdom of Christ doth either regenerate or restrain him.

There is much in that, & I desire it may be noted, the holy Scriptures do often tutor the reasonable *man* by unreasonable *beasts*; because man being in honor little lower then the Angels, by his fall became worse than beasts: Beasts yielding that obedience to God, and service to man, which men deny both to God and man. *Basil* of *Seleucia* not improperly observes, that the beasts before the flood were more tractable to the command of God, and to the ministry of *Noah*, then the men of the old world were: for they entred into the Ark and were saved, the other refused, and perished.

Let us think how dreadful the day will be, when not only the men of *Nineveh*, a *Wilderness* of untaught people, but the Lions of *Babylon*, a *Wilderness* of Savage Beasts, shall rise up in judgement against the men of this generation, and condemne them; who doe most cruelly bite and devour one the other, whilst the beasts of the field are at peace with us.

Use 2.

This is now the second end of *Jeremy's* desire of removall, the safety of his person, which he would rather venture in the wilderness, then in *Jerusalem*. *O that I had the Cottage of a Wayfaring-man in the Wilderness, that I might leave my people, and goe from them.*

The third end of *Jeremy's* desired removall, was the tranquillity of his conscience, being grieved with the abominations that were in *Jerusalem*, he desired to retire into the wilderness. *How much better is an harmlesse and homely retirednesse, then the merry-masnesse of ungodly Societies?* An *Hermite's* life then a *Ruffians*? To be alwayes without company, then not to keep good? To dwell in the wilderness, then in the tents of wickednesse? You know whose complaint it is, *Woe is me that I am constrained to dwell in Meshek, and to inhabit the tents of Kedar, my soule hath too long dwelt with them that are enemies to peace.* And yet I heare him say elsewhere, *The lines are fallen unto me in pleasant places, and I have a goodly heritage. Bonaterra, mila gens.* In regard of the place, so it may be; but in regard of the people, woe is me.

End 3.

*Melius est habitare in extrema solitudine, quàm inter tãta hominũ scelerã commorari.*

Hier. in loc. Psalm 120. 5.

Psalm. 116. 6.

That holy resolution of good old *Jacob* in *Gen. 49.* and the sixth, is that which I shall apply for caution against evill Societies, *Into their*

Use 1.



secret let not my soule come, my glory be not thou joynd with their Assembly. Or that prayer of David, Psalm 141. vers. 4. Lord let not my soule eat of their delicacies. Lots eye was great upon the fat and pleasant vallies of Sodom, but his righteous soule was vexed with the detestable wickednesse of the people, and because he did not dislodge himself, the Lord did suddenly fire him out. *Est aliquid mali, vicinum esse malo*, it is bad to live by bad neighbours. If we feare not an house infected, we should dread an house on fire. The house infected is their sinne, the house on fire is their judgement; and in as much as we are partakers of their sinnes, we shall be partakers of their judgements. *Jeremy*, to avoid both, desired to retire with safety into the wilderness, rather then to live in *Jerusalem* with fire over his head: *O that I had the Cottage of a wayfaring-man in the wilderness, that I might leave my people and goe from them.*

Gen. 13. 10.  
19. 12.

Rev. 18. 4.

Observ.

I have now done with the ends which might be lawfull in the Minister to desire his removall; I come to the provocations which are sinfull in the people to enforce his removall. And lawfull ends, and sinfull provocations joynd together, will certainly warrant a Ministers removall.

There are foure great provocations wherewith *Jeremy* doth charge his people.

1. Their intractablenesse to the ministry of the Word.
2. Their unmercifulnesse, in with-holding maintenance.
3. Their desperate Apostasie.
4. Their bitter persecution.

Now I charge none with these, but shall shew how lawfull the removall is where these may be charged.

1. Provocation.

The first provocation of the people is; their generall inflexiblenesse unto good, and intractablenesse under the ministry of the Word. Of this our Prophet complains, Chap. 5. v. 12. That the men of *Judah* had belied the Lord their God, and accounted the words of his Prophets as wind. And Chap. 8. v. 9. They had rejected the word of the Lord, and there was no understanding left in them.

Now this is a very sad provocation unto a Minister, which may not unjustly occasion his removall, as appeareth by that clause in the Ministers commission, *Luke 10. v. 10, 11. Into whatsoever Citie you enter, and they receive you not, goe your wayes into the streets of the same, and say, even the very dust of the Citie which cleaveth on us, we doe wipe off against you.*

And



And according to the tenor of this Commillion, *Paul* and *Barnabas* shooke off the dust of their feet against the unbelieving Jewes at *Antioch*, and told them, *It was necessary that the word of God at first should have been spoken unto you: but seeing you put it from you, and judge your selves unworthy of everlasting life; Lo, we turn to the Gentiles.* Acts 13. v. 51. and 46. And in Acts 22. v. 18. The Lord charged the Doctor of the Gentiles to make hast, and to get him quickly out of *Jerusalem*, upon this ground, because, saith he, *they will not receive thy testimony concerning me.* And when *Paul* had a great desire to stay at *Jerusalem*, as appeares by his reasoning with the Lord, v. 19. and 20. No, saith Christ, do not plead for thy stay, but haste thee to be gone, for I have a purpose to remove thee farre hence to the Gentiles, vers. 21. What should God doe with such a people with whom his Word can doe no good? If they say to God, *Depart from us, we will have no knowledge of thy wayes,* it is time for God to say to his Ministers, Depart from them. *Ex ore suo*, out of their own mouth will I judge this people, because they would not have the knowledge of my wayes, they shall not. And this is now their first provocation, their untractablenesse to the ministry of the Word.

The second provocation in the people is, Their unmercifulnesse in with-holding maintenance from their Ministers. The Princes of *Jerusalem* would have starved *Jeremy* in the Dungeon, if an *Aethyopian* had not been more pittifull unto him then any Israelite was.

Maintenance is allowed on all sides, that he who waits at the *Altar*, should live by the *Altar*. And the Apostle makes it out by divers arguments drawn from Natures laws, and if men would but measure the *quotum* by halfe that allowance which they give to one lust, they would be more reasonable in judging what were a competency.

It is a great provocation when people with-draw their affections from their Ministers, and bestow them on those who with-draw their soules from the truth, as those *Galatians* gave their hearts to such as plucked out their *spirituall eyes*, who a little before would have plucked out their *corporall eyes* to have given *Paul*. But when people also with-draw maintenance. the bond of covenant between Minister and people is broken. For though the Covenant be not alwayes exprest, yet it is alwayes implied, that the people, *plus multo*, should bee as careful, and as certain unto the Minister in *temporals*, as the Minister unto them in *spiritualls*, 1 Cor. 9. v. 11.

The Civill law allows the wife (and if it did not, the law of Nature

2. Provocation.

Jer. 38. 9.  
1 Cor. 9. 13.

V. 7. 9.

Gal. 4. 15.

ture doth) receiving not *viſum*, livelihood from him to whom ſhe is a helper, to ſeek *alimētum*, ſubſiſtence elſewhere.

3. Provoca-  
tion.

The third provocation in the people is Apoſtaſie, and this *Jeremy* charges double on *Jeruſalem*, both in worſhip and in practice: In reference to the one, in the words below my Text, he calls them *Adulterers and Adultereſſes*: In reference to the other, an *aſſembly of evill doers*. What *adultery* is to the Marriage-contract, that is Apoſtaſie to the Goſpel-covenant, and no adultery like to the adulterating of the truth and worſhip of God.

Noſe. 12.

Now Apoſtaſie is a grievous provocation unto the Lord himſelf to depart from a people. *Woe unto them when I ſhall depart from them,* (ſaith the Lord.) And when is that? When they depart from his truth and worſhip. And where the Lord goes, the ſervant goes after;

Luke 10. 6, 10.

If the *Son of Peace* abide not in the Citie, the *Embassadors of peace* muſt depart, and their peace departs with them.

In *Heb. 10. v. 38.* the Apoſtle brings in the Lord proteſting againſt Apoſtates, *If any man draw back, my ſoule ſhall have no pleaſure in him.* Draw back from what? The former words run thus, *The juſt ſhall live by faith*, and if any man draw back, that is, from faith, either from the doctrine of faith, or from the life of faith, from Goſpel Principles, or Goſpel *Conversion*, my ſoule ſhall have no pleaſure in him: *Non eris rectus in animis meis*: He ſhall not ſtand right in my affection, I ſhall on no tearmes approve him: yea the words are a *miſoſis*, there is much more implied then is expreſſed, My ſoule ſhall loath and abominate ſuch a perſon, I will not endure the ſight of him in the Congregation. And if this be the caſe of the Congregation, the Miniſter may well ſay, *Lord, now leaveſt thou thy ſervant: depart in peace.* But this muſt be underſtood of a people turned back by a perpetual rebellion and *de industria*, with an heart bent to back-ſliding, not through infirmity, but by a deligne.

Jerem. 8. 5.  
Hoſea 11. 7.

4. Provoca-  
tion.

The fourth provocation is *Perſecution*: And Apoſtates ſoon turne perſecuters, & ſitus Apoſta a perſecutor; they uſually become the greateſt, becauſe they are loath to have that way to bee credited, from which they are revolted. *Julian* that was the moſt notorious Apoſtate, became the moſt bitter Perſecutor that ever lived in the Chriſtian Church.

There are two ſorts of perſecution, which the red Dragon ſtirres up againſt godly Miniſters, *Oris & plaga*, *Iſhmaels* and *Eſaus* perſecution, Tongue-perſecution, and Hand-perſecution. When men do

not

not onely give out *hard speeches*, to reproach the Minister and his Doctrine, but doe seek out all advantages to intrap his person. Jude 15.

Now the Lord had discovered unto *Jeremy* the treachery of his peoples hearts, though it were not come to blowes, chap. 11. v. 18. 19. There is more danger of the wolf in the lambs skin, then in his own, and where danger is eminent, it is not onely safe, but necessary to avoid it. If the people receive not our *testimony*, Christ would have us to depart; but if they *persecute* us, Christ advises us to flye. And in personall persecutions all agree with *Augustine* that it is lawfull to remove, which in generall persecutions they question as unlawfull.

Acts 22. 18. 7  
Matth. 10. 23.

*Athanasius* in his Apologie to the Emperour, on this ground justifies his departure from *Alexandria* in the persecution of *Constantius*, and in the persecution of *Jezabel*, an hundred of the Lords Prophets were hid by *Obadiab* in a cave.

1 Kings 13. 4.

You see now the provocations of the people, which may warrantize their *Jeremies* to depart from them, and to wish for retiring Cottages in the wilderness. *O that I had the Cottage of a wayfaring-man in the wilderness, that I might leave my people, and goe from them.*

Two uses onely I shall make of this poynt: the one of Examination, the other of Exhortation.

Uses.

I would desire our *English Jerusalem* to examine herselfe, whether she be not parallel to *Jeremy's Jerusalem* in all these provocations; As,

1. Whether there be not a generall inflexible under the Ministry of the Word: yea, how doe the Ministers of *London* prophesie in *Sichem*, under a great contempt and scorn of their Ministry.

1.

The Gospel tels us of a Devil that was too strong for the Apostles to cast out: Every lust is a Devil, and how many such Devils are there in the hearts of men, which are too strong for Ministers, too strong for Ordinances, too strong for the Apostles themselves, if they were alive. We may sooner destroy our own lives then some mens lusts. They will tell you how many Ministers they have out-lived, and their sinnes are as long lived as themselves.

Matth. 17. 16.

2. What unmercifulnesse towards their Ministers? The Devil was somewhat mercifull unto Christ, he would not have had him to starve; he would have had him to turn stones into bread. But some lesse charitable would have their Ministers to live upon stones in stead of bread.

2.

Matth. 4. 3.

It is storied of *Calvin* in *Geneva*, because he would not give the Sacrament unto the people in such a superstitious manner as they desired, the people would give him no maintenance. For the very same cause would many *Congregations* in *London* either storm or starve their Ministers, or bring them unto *Luthers pittance*, an *Herring* a days; and for their aged Ministers, they dealt with them, as men doe with their Horses when they are worn out, they turn them into bare Commons.

3. How is *London* turned back as the streames of *Jordan* by an horrible back-sliding? What a desperate revolt from the solemne Covenant? What an execrable deniall of the sacred Scriptures? Of the Faith of the Lord that bought them? How is the beautifull child of *Reformation* stifled in the birth, and a monster of shamefull *Deformation* brought forth in the room of it? *O tempora! O mores!*

Time was when prayer and repentance were held up in the hands of faith, as precious meanes to maintain Communion with *Jesus Christ*, and now men pray against their prayers, and repent of their rependings; because some lay too much weight on duties, others have laid them wholly aside.

Time was when *London* zeale enkindled against every bracelet & lace of the Scarlet Whore, and now as if the spirit of *London* were changed into her spirit of fornications, we plead for a tolleration of all her forceries. That which once entred as Iron into our soules, but to heare of, now it is accounted a sinne to speak against it.

Time was when we did look on errors as the smoak of the bottomlesse pit, now they are admired as new lights dropt down from heaven. And he is accounted no body in their Meetings that hath not something of them.

Time was when the Lords day was a delight unto us: now it is questioned whether it be the Lords ordinance or mans.

Time was when wee saw a beauty in their feet that brought the glad Tidings of Peace: Now Ministers are a burthen in their places.

Time was when we fled as Doves unto the holes of the Windows, and now the wayes of *Sion* complain for want of passengers.

Time was, but time will faile me if I should goe on to shew what shamefull Apostasies are amongst us.

4. How is *London*, how is *Englands* first love Apostatized into persecutions!

May

## Jeremy departing from Jerusalem.

63

May it not be said of our times in *England*, as *Bernard* spake of his times, whose words are quoted by *Hugo Cardinalis* in his *Postills* on *John*; Good *Jesus* (saith he) *it seemeth the whole Univerſitie of Chriſtian people have conspired againſt thee, and theſe are chiefe persecutors*; even ſo the whole Univerſity of *England* ſeemes to conspire againſt *Jesus Chriſt*, and ſome which heretofore were great profeſſors, are now become bitter persecutors.

1. As for *Iſhmaels* persecution, I think never was more againſt faithfull Miniſters, then now it. Men bend their tongues for lies, and the ſcorners chaire is every where ſet up againſt *Moses* chaire; for the wholeſome words they have from us, wee have bitter words from them.

1.

*Luiber* was charged for preaching againſt the *Popedome*, to be *tuba rebellionis*, a Trumpet of rebellion. And wee for preaching againſt as great a myſtery of iniquity, if not the ſame, to be Incendiaries of all the troubles that have been in *England*, and of this ſecond warre: If any thing goe amiſſe with the people, *Aaron* muſt be ſtoned.

Numb. 14. 20.

2. As for *Eſaus* persecution, rough hands wee finde every where. And though they fall not down right to blowes, yet there is malice and treachery enough in their hearts to provoke them. *New-England* they ſay, is too good a condition for theſe roundheaded Miniſters, and therefore they reſolve, if they can get the day to cut their throats in *Old-England*: Behold, ſaith God to *Jerusalem*: *Thou haſt ſpoken and done as evil things as thou couldeſt*. If thou couldeſt have ſpoken or done worſe, thou wouldeſt.

2.

Jerem. 3. 5.

Wee need not (as *Ezekiel* in *Jerusalem*) digge through the wall of this Citie, to ſee the bitterneſſe of ſome mens ſpirits, the iniquitie of their beels doth ſufficiently evidence the treachery of their hearts. They declare their ſinne as *Sodom*, and publiſh it as *Absolom* in the face of all *Iſrael*, and in the ſight of this Sunne.

Too ſadly hath the occaſion preſented you *Jerusalem*s paralell in *London*, and yet ſpare me one word farther; for, it would be *London*s happineſſe if this day wee could be brought to give Glory to God in taking ſhame to our ſelves. And oh that *London* would take up righteous thoughts before God in judging their own condition, the Kingdome you ſee, is all in blood at this time, if wee would fetch blood from our hearts, the Lord might be intreated to ſtop the iſſues of blood that are running in the Land. *London*s provocations are not onely paralel to *Jerusalem*s, but as *Jerusalem* juſtified her younger ſiſter

*Samaritis*.

*Samsaria*, so hath *London* her elder sister *Jerusalem*.

There are six circumstances, wherein *Judabs* provocations exceeded *Israels*.

1. 1. Because they were acted in a time of reformation. *Israel* sinned under bad Kings, *Judab* under good.  
Jerem. 1. 1.
2. 2. *Judab* sinned against all the examples of Judgement which God had given them by *Israel*.  
Jere. 3. 8.
3. 3. *Judab* rebelled against those speciall warnings, which God sent them by his Prophets. Though *Israel* play the barlot, yet let not *Judab* sinne.  
Hof. 4. 15.
4. 4. *Judab* made more profession, then backsliding *Israel* did, and the more wee appeare for God, the worse wee are, if wee be not that indeed, which wee appeare to be.  
Jere. 3. 4, 5.
5. 5. *Judab* enjoyed more and better ordinances, then *Israel* did; and the more means of Grace wee sinne against, the more malice is in our sinne.  
2 Chron. 13. 10, 11.

6. 6. *Judab* had made a solemne Covenant unto God, in *Josias* time, and sinnes against Covenants, are not onely apostasies, but perjuries.  
2 Chron. 34. 32.

Now see if all these aggravations be not found in *Londons* provocations.

1. 1. Have wee not such opportunities of reformation, as the Lord never betruſted *England* with the like, and will not our posterities even curse the losse of them, which our unnaturall divisions have snatched from us. Our fathers had a prize put into their hands, and they regarded it not.
2. 2. Have not others Judgements heightened *Londons* security, I mean not *Israels* and *Judabs* in ages past, but *Germanies* and *Irelands*, *Kent*, and *Colcheſters* present before us. When wee see an under-biller on fire, and the second smoaking, will not the top be consumed, if the fire be not quenched?
3. 3. Hath *London* wanted warnings, or Watchmen? Hath not the Lord Convened his faithfull Watchmen out of all the parts of *England*, to warne *London*? Hath not the Lords voyce cryed unto the Citie; *Heare yee the Rod, and who hath appointed it?* Wee doe heare the Word, and doe not feele it, therefore wee shall feele the rod, and shall not heare it.  
Mich. 6. 9.
4. 4. Whose meaner, whose mercies have been like unto *Londons*? Oh *London*, I am sorry for thy great accounts: may it not be said of thee, as of *Capernaum*; *And thou London which hast been lifted up to Heaven?*  
Luk. 10. 15.

Certainly



## Jeremy departing from Jerusalem.

65

Certainly no Citie hath been so high in Gospel-priviledges as thou hast been. The Lord grant that thy Gospel-unkindnesses doe not incurre *Capernaums* curse, no misery so great as that which is provoked by the abuse of Gospel-mercy. Coales taken from between the Cherubims, are coales of Juniper, the fiercest discoveries of Gods fiery indignation.

5. Hath not *London* been eminent in profession above all the parts of the Kingdoms? Yea, are not *Londons* revolts even now veiled under profession? Is not truth almost banished under pretence of truth? And Religion disgraced under shew of Religion? *Thus have I been wounded, saith Christ, in the house of my friends.*

5.  
Compare  
Ezek. 10. 2.  
with 11. 7.  
Zech. 13. 6.

Turkes and Infidels sinne singly, they professe themselves Christs enemies, and they are so, but this is, *Duplex, multiplex iniquitas*, a complicated compound of iniquity. 1. To injure the Lord Jesus, who seeks our eternall welfare. 2. To doe it under shew of friendship. 3. Against knowledge, and against some sense of love, for both these must be in profession.

1.  
2.  
3.

6. Did *London*, did *England*, did two Nations ever enter into such solemn Covenants? as have been lately not onely published in our Cities, but hung up in our Churches as inviolable records of our engagements, and as standing Witnesses against our revolts? And hath not *London*, hath not *England*? have not the two Nations sinned, not onely against, but with their Covenants? Serving our lusts, and not our God by them?

6.

The Greeke word, that signifies Oath or Covenant, is derived from a word which signifies also an hedge or bound; and we have not onely broken our hedge, our bound, but even laid it flat to the ground, whereby Gods wrath breaks in every where upon us, and he is enforced to unsheath his sword againe: The avenger of his Covenant.

ἄρκος ἀπὸ ἑπτα  
include unae,  
ἑπτα septuam  
vel ab ἑπτα  
terminus.

And now let *London* lay all these provocations and aggravations together, and see if there be not cause enough, for their *Jeremies* to wish for cottages in the wilderness, that they might leave their people and goe from them? Yea, will *London* be entreated to see, how many faithfull *Jeremy's* have been provoked already to leave the Citie? who are now retired into their cottages to pray for those to whom their preaching could doe no good? And as *Solon* when *Athens* was taken by *Pisistratus* hung up his Speare and Target at the Citie-gates, with this Protestation; *Ob Athens, I have ayded thee both in word and deed;* so may those faithfull Ministers say that have left you; Oh *London*,

K

wee

wee have done what wee could to warne thee of thy sinnes, and of those judgements which are like to follow them.

Shall I have leave to tell you of above fortie Churches in this Citie, that are, or were lately empty, and many more from which godly, grave, and Orthodox Ministers have been forced to remove, through want of maintenance, or through other discouragements?

I would lay before you, but one motive to quicken the bitter sense of this; Even the mischievous consequence of it. And I will give it you in a Scripture instance. You shall read in the 2 of *Chronicles* the 28. ver. 24. That in *Absaz* time in *Jerusalem* [ which is *Londons* paralel ] the doores of the Lords house were shut, and Altars set up in every corner of the Citie; And what followed? Why, grosse apostasie in the people, and shortly after utter desolation of the Citie. Surely there is no Omen so sad of *Londons* hastning misery, as their unkinde provocations of the departure of their godly Ministry.

I need not tell you what followed *Noahs* entring into the Arke, or *Lots* departure out of *Sodom*, or what the Protestants in *Queen Mary's* dayes acknowledged, that those *Marian*-dayes were the just issues of their disdaine of godly Ministers in *King Edwards* dayes, but this remember, that the dust of your Ministers departure shall rise up as a testimony against you, and where Christs Ambassadors of peace are forced to depart, their peace departs with them. The glory of God did not long stay on the Citie, when once it was departed from the Sanctuary: If the candles are put out, the shops are all shut up; Interpret what that means *Isa.* 9. 19. If the Land be darkened, (and tis darkned with a witnesse when the Sun of righteousness withdraws his Gospel light) the people shall shortly be for fuell to the fire of Gods wrath.

I have yet a word of Counsell to leave behinde mee, before I goe unto my cottage.

And first unto my brother *Jeremy*, who desires a cottage in the wilderness: I would desire him heedfully to write after his Copie here, to see that he hath lawfull ends, and warrantable grounds to leave his people. I need not repeat *Jeremys* ends, or his peoples provocations againe.

Two things onely I have in advice from *Jeremy* in *Jerusalem*, to *Jeremy* in *England*; which I noted in the analysis of the Text.

1. That he leave not his people without leave from God,
2. Nor 2. Without love to them.
1. Not without leave from God. *Jeremy* doth not let fall these words.

Compare  
Ezek. 9. 3.  
with 11. 9.

Use 2.

words at Random, or in passion, but in dolour of his spirit, as else-where he sayes, he commends his way unto God; *Unto thee, O Lord, have I opened my cause.* If all mens wayes are in Gods dispose, his Ministers are all wayes. Sometime *Paul* is ordered to stay at *Corinth*, when he is willing to remove. Sometime to remove from *Jerusalem*, when he is willing to stay, alwayes he waites upon the Lords call, to direct all his wayes.

Jerem. 20. 12.

*Non omnes possumus esse Cæsares*, wee cannot all be Assembly men. Some must be Country-men, all cannot live in the Cities; some must goe abroad into the Villages. All are not appointed to great places, some unto small; some have their pallaces, others their cottages; Wheresoever our lot shall fall, wee must see that we have a divine call to warrant our way, and then if wee have little, wee must be contented; because it is our portion: If wee have more, wee must be more thankfull, because it is above our deservings. Whether wee have more or less, we must be both contented and thankfull: Because it is Gods will. Let our lot fall unto us in a faire ground or a foule, wee must both contentedly and thankfully submit our way unto Gods dispose; onely for more peace and comfort, and for better successe of his Ministry, is Jeremy's desire. *O that I had the cottage of a wayfaring-man in the Wilderness; that I might leave my people, and goe from them.*

2. As Jeremy would not leave his people without leave from God, so not without love to them, although he could receive no love from them; for though he did leave them, yet he will not leave to pray for them, and to pray in teares, and teares in abundance, and that abundance not yet enough to expresse his love; but he wishes for more in the verse before my Text; *O that my head were waters, and mine eyes a fountain of teares, that I might weep day & night for the slaine of the daughter of my people.*

2.

Ministers may preach plausibly, but with Jeremy to mourn in secret is the tryall of their sincerity. And for such a people as Jeremy had is a tryall indeed. *Paul* spends and is spent (both in praying and in preaching) though the more he loves, the lesse he is beloved. How often doe wee finde *Moses* on his face for the people of *Israel*, when they by murmuring and mutuning did spit in his face. *Stephen* wee see on his knees for his persecutors, pouring out his prayers and life together.

2 Cor. 12. 15

*Can you drinke of the Cup that I shall drinke of (saith our Saviour?) Wee can. But can you pray also for those that make you drinke of it?*

John 8: 31.

This wee hardly can, yet this wee must, if wee will be *Wise* Disciples indeed. Wee must pray for those that persecute us: *Father forgive them, for they know not what they doe.*

Pray (you say) But how? Why

1. With an intense retirednesse, setting your selves to prayer, making it your businesse to pray without ceasing, as the Church for *Peter*, *Act. 12.* And as *Samuel* for *Israel*, *God forbid that I should cease praying.*
2. With an intimate compassionatenesse, emptying your selves in prayer, through a quicke and active sense of the peoples dangers. *My leannesse, my leannesse, wee in me.*

These two intimations wee have from those two holy advantages which *Jeremy* aymed at in his cottage in the wilderness.

1. The first was an holy retirednesse unto prayers and teares, for *ver. 1.* *he wishes his eyes a fountain of teares*; and in the Text he wishes for some solitary place to powre them out in. It is not enough to pray, but we should pray in teares, and to pray in teares, we should retire our selves to it as to our worke.

Could I here reach my brethren in their Cottages, I would bespeake from them this holy improvement of their retirednesse, to pray for those whom they have left, those that are at ease in *Sion*, that drink their wine in bowles, and forget *Joseph* in the stocks. It is an happy leaseure wherein wee are set on work for God, and a blessed sequestration from the world, by which wee have more commerce with Heaven.

2. *Jeremy* foreseeing *Jerusalems* misery, wishes himselfe in the wilderness that he might not see it; as good old *Cato*, hearing of *Romes* overthrow, being blinde and incapable to see it, wished himselfe deafe too, that he might not have heard it.

The miseries of unkinde people as they are better discerned, so they are more pitied by good Ministers, then by themselves. The Physician sees more into the danger of the patient, then the patient himselfe doth, and when the patient desires such things as would kill him, the Physician studies all meanes to cure him. The watchmen on the walls, see further then those in the Citie, and though the people doe rest secure in their sinnes, yet they that watch for their soules will not suffer God to be at rest for them. *Moses* is contending with God for *Israels* safety, when *Israel* was dancing before their Idoll, senselesse both of their sinne and judgement approaching.

My Brethren, I will onely say of *Jeremy*, as *Paul* of *Abel*, being dead yet

yet speaketh, and bespeaketh from you, your dearest affections, and tenderest bowels for the people of God.

*O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slaine of the daughter of my people.*

And that I might set my selfe close to this worke, and might not see the calamity of my people which I doe foresee.

*O that I had the cottage of a wayfaring-man in the Wildernesse, that I might leave my people, and goe from them.*

2. My counsels now to London, I shall dispatch; And foure counsels I desire to leave with you. And O that the Lord God of Heaven, the omnipotent arme of divine grace would effectually set them home this day upon every one of your hearts, and for Christ his sake I beseech you, for your soules sake, for the safety of this famous Citie, of the whole Kingdome, yea of three bleeding dying Kingdomes, I beseech you, let my counsels be acceptable unto you, if yet the Lord may be entreated to continue the glory of his Ordinances among you, and to prevent those judgements which seeme to be threatned.

2.

1. Keep close unto your holy Covenant, wherein you have most solemnly engaged your selves to the most high God, for the encouragement of pious Ministers, for the advancement of the power of godlinesse, and purity of worship, for the purging out of superstition, heresie, and prophanenesse, and that yee will all endeavour to goe one before the other in the example of a reall reformation.

1 Counsell.

When our enemies were mighty, our dangers threatning, and our helpes small, how big were our promises? our protestations? our declarations for God, and for his Christ? But as *Elisba* parlied with his servant concerning that good Shunamite; *Shes hath been careful for us, but what have wee done for her?* even so, should wee put the same question to our hearts concerning God [as it is very fit wee all should] what accounts could our sou's give herein? That God hath been careful for us in the day of our distresse, will be, must be, confessed. But what have wee done for him, of all that wee have covenanted unto him?

2 Kings 4. 13, 14.

It is very sad to see how that solemne sacred thing is of late made like a picture with divers faces to look according to every mans humour and lust that looks upon it. And on both sides it is used, or rather abused as a stalking horse by those who under pretence of love unto it, doe practise the manifest violation of it.

Chrysostome

*Chrysolome* was wont to say, that it was not onely the duty but the character of him that was, or would be godly, to be the same in the day of his health and prosperiety, which he did promise to be in the day of his distresse and calamity. Surely our God is the same to us, our finnes may change his providence, but our estates cannot change his love. He is to us a Covenant-keeping God, and expects that wee should be to him, not onely a Covenant-making, but a Covenant-keeping people.

Eccles. 5. 4.

My good friends, let us not befoole our selves, (for so wee doe said one of the wisest among the sonnes of men) if we think that God will accept promises without payments, Eccles. 5. 4. The Preachers counsell is weighty in the 6. ver. of the same Chapter. *Suffer not thy mouth to cause thy flesh to sinne, neither say thou before the Angel it was an error, Wherefore should God be angry at thy voyce? and destroy the workes of thy hands?*

2 Sam. 21.  
Josh. 9. 15.  
Compare  
Jere. 52. 3. 13.  
Ezek. 17. 13. 19.

There is no sinne that wee reade of in holy Writ, against which divine anger hath more terribly threatned, or more severely executed, then against the sinne of Covenant-breaking. I could lay before you the three-yeares-wasting famine of *Judea* for *Sauls* breach of Covenant with the *Gibzonites*, although but a civill Covenant, and made for many yeares before. As also the ruthfull desolations of *Jerusalem* for *Zedekiabs* treachery in breaking Covenant with the King of *Babylon*. But I shall onely desire you to reade over and consider well that passage in *Jere. 34* from the 15. ver. to the 21. In ver. the 15. the Lord commends the Princes, and the people, that they had entred into the Covenant: *You have done that which was right in my sight* (saith God) *in making a Covenant with mee, in the house that is called by my Name.* But ver. 16. he charges them with the dishonest breach of it, *But ye have turned and polluted my holy Name.* See, my Brethren, Covenant-breaking is a polluting of that sacred dreadfull Name, which is most solemnly invocated and attested in Covenant-making. But how had they broken Covenant? Why, they proclaimed liberty for Gods people, and had done nothing towards it; therefore sayes God ver. 17. *I will also proclaim a liberty for you, even a liberty to the sword, to the pestilence, and to the famine, and I will make you to be removed into all the Kingdomes of the earth:* and ver. 20. *I will even give them into the hand of their enemies; and into the hand of them that seek their life, and their dead bodies shall be for meat unto the fowles of the Heaven, and to the beasts of the earth.* And that you may take speciall notice who they are, that are the



the marks of this direfull wrath, the Spirit of God doth notably point them out unto you, ver. 18. *They are the men that have transgressed my Covenant, which have not performed the words of the Covenants which they made before me, when they did cut the Calfs in twaine, and passed between the parts thereof.* This was a ceremony used amongst the Jewes in making Covenants, wherein they did tacitly imprecate the holy God, even so to cut them in pieces who did breake the Covenant, as they did cut the Calfs, and as they did passe between the divided pieces, so the Lord to cause his fiery indignation, to passe between them who divided one from the other in the bond of the holy Covenant.

And now my Brethren, if the most just God be so extreemly severe in breach of Covenants between man and man, how think you will he make his jealousie to smooke against those that break Covenant with himselfe in those things which doe most neerly concern his worship, and the glory of his Name.

Methinks I could spend in this subject as much more time as I have already spent, and need indeed requires it, but that I must hasten. I will onely bring hither those words which our Saviour in another sense useth; *Let him which is in the field not turne backe to take up his cloaths;* so say I to him that is in the Citie, if you were to loose your cloaths from your backs, doe not turne backe from the holy Covenant.

Mat. 24. 18.

My second Counsell is this; Take heed of apostatizing from any knowne experimentall truths of Jesus Christ, this enters as Iron into the scoules of your godly Ministers to see those whom they have looked upon as their spirituall seed, and travaile of their soules, to recede from that forme of wholesome words they had received, to see them suck the bloud of Dragons, whom they had so carefully nursed up at the breasts of consolation, and to have their affections stolen away from them, and from Jesus Christ too, by those, who never spent a breath towards their spirituall birth.

2 Counsell.

And as there cannot be a greater heart-breaking unto Ministers, so neither can Religion receive a deeper wound any way then by the Apostasie of professors, wee are an hissing, not onely to Gash and Askelon, to the proud scoffing world, but even to Judah and Ephraim, to all the reformed Churches of Christendome, to see how deeply, how suddenly London, England, have corrupted themselves.

In the beginning of this Parliament wee admired to see how England was turned Arminian, and how neere it was got of a sudden un-

to Rome, wee have now more cause to wonder, how Rome is come into England, and how England is turned Libertine, Pelagian, Socinian, Antinomian, Antiscriptarian, Antitrinitarian; yea it hath had so many turnings, as that turning unto Christ by repentance and humiliation, is now turned out of doores, and throwne aside as an old dotage of legall servitude, wee know not whether the tyranny of Bishops, or treachery of seducers, have done London, England, most hurt : for the one kept from us the power of godlinesse, the other hath beguiled us even of the forme of it.

Shall I tell you (and with reverence I would) that our apostasie from God, hath caused God even to apostatize from us. I speake in the same sense, as God speaks of himselfe that *he repents* and is sorry for what he hath done. God was in a very faire way to have reformed England, he had cast us in, as rich advantages, as ever any Nation or age was betruft with. He had awaked the zeale of all his faithfull ones in three Kingdomes; he had contributed the counsell of divers reformed Churches; he had broken the strength of all opposers, and because wee have apostatized from our former zeale, God hath also turned back from his Divine Justice holds proportion with our sin, because we have said, the time of reformation is not yet come; God hath stept aside from us, and said, well, if you let goe this, you shall never have such a time more.

Those that observe the Story of the Eastern Churches, doe alledge this as the great provocation of Gods wrath to bring upon them the blasphemous doctrine of *Mahomet*, because they rejected the wholesome truths of the Gospel. When once we begin to nauseate at old truths, and (as flies about a Candle) to play about new lights, it is a thousand to one but wee singe our wings, if wee burne not our selves, before we get off.

The least backsliding is in attendancy to totall and finall apostasie, and when wee once look back, wee have no more power to turne about againe, then *Lots* wife, who was instantly made a monument of her own revolt.

Hebr. 10. 25. I will close this with that of the Apostle, Heb. 3. 12. *Take heed brethren, lest there be in any of you an evill heart of unbelief, to depart from the living God*: This evill heart reignes in some, dwells in the best, it is the mother of all sinne, but apostasie is its primogenite, this begins in contempt of Ordinances; for such is the departing here, a forsaking of the holy Assemblies, as elsewhere the Apostle doth interpret himselfe, and

and this he calls a *departing from the living God*, because God in every Ordinance might be enjoyed where there is faith to bring him home; now this God lives to take vengeance on all those that depart from him, therefore take heed how yee provoke this living God, by despising his Ordinances, and discouraging his Ministers, and so departing from him in the law of his Gospel-worship. This is the second Counsell.

My third Counsell is that of the 32. Canon of the Councell of 3 *Counsell.*  
*Towers: Let all men study peace, but especially Christians.* Christians if there be any thing of Christs Spirit in you, lay aside that gall and wormwood, that bitterness of spirit and heat of contentions that is in the midst of you. Whatsoever differences there are between you in things disputable, yet let unity be preserved in things fundamentall; nothing makes your Ministers lives more uncomfortable amongst you, or their Ministry more ineffectuall, nothing so much disgraces Religion, or obstructs the beautifull birth of reformation, then the unhappy discords of those who are accounted godly in your Congregations.

I doe not plead for *Basil*, that there should be any agreement with *Rome* in those superstitious Ceremonies or corrupt doctrines which are happily exploded our Assemblies. No; such compliance would prove *Englands* undoing: as our Ecclesiasticall History well observes, That, that *Bulla consensus*, agreement which the Greek Church made with the Church of *Rome* in their opinions, was an evill presage of the utter ruine of the Orientall Empire, and of that famous Citie of *Constantinople*, which immediately followed thereupon: But as it is reported of *Polycarpus* and *Amicetus*, howsoever they differed in their opinions about some things, and could not be reconciled, yet they kept fast the bond of Christian fellowship in the faith of Jesus. Even so (my Brethren) let us as many as love *Jerusalems* peace lay aside our differences in smaller matters, and study how to preserve our unity in the maine; Follow after the things which make for peace, and things wherewith one may edifie another. Rom. 14. 19. Let us therefore follow saith the Apostle; he had laid the foundation of his exhortation in two arguments foregoing.

1. That sound Religion consists not in disputable Questions, but in Gospel-fruits.

2. That the edifying and not the disputing Christian, is he that is acceptable to God, and approved of men, *ver. 17, 18.*

Matth II. 29.

It is said of *Basil* the great, that in those differences between *Eusebius* and him, he overcame him by courtesie, and humanitie. O that wee also could strive in love and humility, to goe one before the other, and to overcome our differences, not by bitter disputes, but by an humble condescension. Methinks wee should not own our selves to be Christs Disciples, and to have learned nothing of that prime lesson of his, wherein he gives us both his counsell and example; *Learn of me, for I am meeke and lowly in heart.*

As long as the professors of the true faith in *Constantinople* (howsoever differing in points of Discipline) held love and fellowship together in substantiall of doctrine and worship, so long they became a fence unto their Citie against the publique enemy: But when once they brake asunder in unkindly divisions, and shortly after lost both truth and worship, both parties became a spoyle to those that hated them.

The like unhappy Story wee finde of *Jerusalem*, when those two Christian Governours *Guido* and *Raimundo*, with their parties contended amongst themselves, they gave occasion to the common adversary to come in, and take from them both, not onely the Citie, but the Gospel to boote. I beleeeve you doe not forget what lately I delivered unto you upon another subject, That there is a generation of *Canaanites* and *Perezites* amongst us, that doe wait for the opportunity of *Abrams* and *Lots* divisions, to break in upon us, and to spoile us of all our Gospel-priviledges and liberties. Methinks if any thing would prevaile with us, nothing should more inforce us to agreement then this mischiefe which is like to follow our disagreement; we shall both sides become a prey to those that maligne us.

I will here onely leave with you those three testamentall lessons which *Bernard* left at his death with those that were about him.

1. That they should offend no man.
2. That they should give lesse credit to their own opinion.
3. That they should not be vindictive, nor desirous of revenge for wrongs done unto themselves. O that I had the penne of a Diamond to engrave these lessons upon your hearts. The necessitie of these times doth lowdly bespeake them of us,

I have yet one Counsell more, and I have done.

4. Counsell.

Love, and cherish, and maintaine your godly Ministers still, though they are Starres in Christs right hand, yet they are Lamps in yours, and must have oyle from you to give light unto you. If you disgrace the

## Jeremy departing from Jerusalem.

the Throne of Christs Glory in a way of *loosenesse*, Christ will disgrace it in a way of *Justice*. If you say in the pride of your hearts, as those wretched Citizens in the Gospel, *Wee will not have this man to rule over us*, take heed least the Lord Christ take you at your words, as he did those *Jewes*, who cryed out, *His bloud be upon us, and upon our children*. And his bloud is upon them, and upon their children to this day. If you say in *scorne*, Wee will not have that Government you call Christs, Christ may say in vengeance, Well, you shall not: my Ministers shall no longer trouble you, mine Ordinances shall be no longer a burthen unto you, I will take care to remove my *Kingdome* from you, and to bestow it upon a people that may better prize it, and improve it.

Jerem. 14. 22

Luk. 19. 14.

Mat. 27. 25.

Mat. 27. 43.

*Cambden* could not reach his conceit, who boare in his Shield a *Savage of America*, with his hand pointing to the Sunne, and this Motto; *Mibi accessu, tibi recessu*, In access to mee, in recess to thee. I know not whether I may hit his conceit, but this I am sure, the *Sunne of righteousness* hath appeared unto those *Savages of America*, with *beating in his wings*, they are many of them brought unto civillie, hopefull to *Christianitie*.

I pray God that Prophecy in *Isa. 32. ver. 15*. Be not fulfilled between them and us: *The wilderness shall become a fruitfull field, and the fruitfull field shall be counted as a forrest*. It hath been once fulfilled between the *Jewes* and us that were *Gentiles*; may it never be againe accomplished between the *Gentiles* and us that are *Christians*, That their wilderness should become a fruitfull field, and our fruitfull field should be counted as a forrest.

I have done; *England* of all parts of the Christian world, and *London* of all parts of *England*, have been famous for their reverence and bounty unto their Ministers; Shall I say, *How is the faithfull Citie*, the faithfull Kingdome, become an *Harlot*; rather I would say, and I have said all, Let *England*, let *London* remember their first love, and doe their first works.

Isa. 1. 21.

Revel. 2. 5.

F I N I S.